RULES
OF THE
SODALITY,
Of the
Immaculate Conception of the moſt Glorious, and perpetual Virgin Mary, *Mother of God.*

Accommodated to the practice of *England* according to the preſent time.

12

Permiſſu Superiorum, 1655.

To all the CATHOLICKS of our Nation.

He devotion of the Sodality of our Blessed Lady, and the great fruit that grows thereby, is so well known to the Christian World, as that it hath no need to be proclaimed. But yet through the misery of this last age, it hath scarce been heard of in our Countrey; where men

with a strange kind of false zeal of the Glory of Christ our Lord, have quenched all sparks of reverent inclination and affection to the Most Excellent, and Most Glorious Mother of that Divine Son. As if the prime motive of our profound reverence, and love in this Blessed Virgin, *were not grounded upon the considerations of her being the most worthy Mother of our Blessed Saviour: or, as if there were any danger of dishonouring, or displeasing him, by our highly esteeming, and praising her, of whom he took all that*

Mas-

Mass of pure and precious bloud, by the Sacrifice *whereof, upon that bloudy Altar of the* Cross, *the World was redeemed from sin, and* Hell.

We Catholicks, by the mercy of God, are made able with the eyes of Faith, *to look through that night of errour; and to discern the obligation wherein we are, of acknowledging the excellency of this sovereign* Lady, *and of acknowledging that we can never attribute overmuch to her, so long as we yield her no other honour, than such as is communicable to*

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thereof; so must such
both be, and be esteeme
devout servants to ou
Blessed Lady, *who dispos*
themselves in great ear-
nest, not onely to magni-
fie and praise her, but t
imitate her virtues, and
to perform actions of pie-
ty; that so they may ob-
tain the fruit of her in-
tercession.

Now, the Rules of the
Sodality *will let you*
know how this may best
be done. And if God
shall give you grace to
imbrace this devotion
with

with faithful and firm hearts (which yet consisteth not so much in painful exercises of the body, as in pious imployment of the mind; and proceedeth with no less suavity, than strength, so that no man, of what imployment, or age soever he be, can justly exempt himself from the same) I make no doubt; but that in a short time, you will find so great a change in your Souls, as shall make you wonder at your selves.

For an abundant experience telleth us, that there is no greater means towards the mutation of a mans life to the better,

than to aspire towards God, by carrying devotion to his Blessed Mother: *so I know not of any devotion to her, which appeareth by the effects to be more acceptable to God, and profitable to man, than this of the* Sodality. *And if (as I said before) the World abroad do imbrace it so greedily with both arms; how much more will that course belong to us English Catholicks, who have always been most eminently addicted to the honour of this perpetual Virgin. In so much, as anciently, this Kingdom was called* Dos Mariæ, *The very dow-*

ry

ry of our blessed Lady.

And we are yet put on to this, by another and a sharper spur; since the practice of this Sodality *in our Countrey is recommended to us, in honour of the mystery of her* Immaculate Conception, *which was so early, and so tenderly imbraced by the Catholick* Church *of this Kingdom, as that the* Festivity *thereof, was celebrated here, before it was solemnized in any other Countrey: though now the whole Christian world hath not disdained to take it up by our example; so that we, who are descended from those* honou-

honourable Progenitors of ours in the way of Faith to God, ſhall be very unworthy of the honour to be accounted their ſpiritual iſſue, if we ſhall not alſo inherite their tender and true devotion and love to his Al-immaculate, and moſt excellent Mother.

CHAP.

CHAP. I.

Of the end, and institution of this Sodality.

THis Congregation, or *Sodality*, being instituted and founded under the protection of the ever *Bleſſed Virgin Mary*, Mother of God, and under the Title of her *Immaculate Conception*, every one who is admitted to the ſame, muſt procure with all dili-

diligence to become ſingularly devoted towards this Queen of Heaven, and eſpecially towards the Myſtery of her *Immaculate Conception*, which is the Spring and Root of all her other admirable Myſteries, and prerogatives.

2. The end of this *Sodality* is, that every one, who is a member thereof, by the ſpecial aſſiſtance which he may juſtly hope to find from the moſt Bleſſed *Virgin*, by reaſon that he hath placed himſelf under her particular protection, do firſt give his mind

mind with more attention and diligence, to the help and ſpiritual profit, both of his own Soul, as alſo of the Souls of his family; and ſecondly, that he likewiſe exerciſe charity, both in the corporal and ſpiritual works of Mercy towards his neighbour, according to his ability and means, and as occaſion ſhall be offered from time to time. But above all, the proper and peculiar exerciſe to be undertaken by this *Sodality*, is to ſettle peace and concord between enemies and ill-willers, and to appeaſe all

all diſſentions and diſagreements, and much more diſcords and quarrels, eſpecially between Catholicks of our Nation, and among thoſe perſons, and in thoſe caſes, wherein otherwiſe ſome great inconvenience may be feared.

2. The admitting into this *Sodality*, and the direction thereof, and of ſuch exerciſes, and functions as properly concern the ſame, belongeth to the Father of the *Society* of *JESUS*, to whom they muſt have recourſe, who deſire to be performers of

of the exercises and partakers of the merits thereof.

4. Care also must be had, that such onely be admitted, as by their good life and virtuous conversation, may be an honour to the *Sodality*, and to the most *Blessed Virgin*, whose Children they do particularly profesſe to be. Wherefore no man, who is given to any notorious vice, may be admitted, till by contrary example, he have given the World sufficient satisfaction of his amendment. And if after his admittance, he fall into the

the like inconvenience, he is to be diſcharged, unles upon admonition, or otherwiſe he ſpeedily reclaim himſelf.

CHAP II.

What they of the Sodality *are to obſerve towards themſelves.*

FOr the better attaining to the end and ſcope of this *Sodality*, theſe which follow, be the moſt ſecure and forcible means: P*rayer* eſpecially, that which is called

called *Mental*: Frequentation of the holy Sacraments of the Church, a thing greatly profitable and necessary to obtain victory over all our spiritual enemies: Diligent examen, and endeavour for the attaining of virtue and Christian perfection: Recollection sometime in spiritual exercises: Mortification both internal and external, and especially in such particulars, as by their director shall be judged most expedient for Gods service, and their own spiritual profit.

2. All are to confesse their

their ſins Sacramentally at leaſt once every moneth, and afterwards to receive the moſt Bleſſed Sacrament, and this as near as they can, upon the firſt Sunday of the moneth, and ſo alſo upon all the principal feaſts of our Bleſſed Saviour, and of our Bleſſed Lady, upon the day of All-Saints, and the feaſts of the Apoſtles, of S. *Gregory*, and S. *Auguſtine* Apoſtles of *England*, S. *Thomas* of *Canterbury*, and S. *George*. It is notwithſtanding left free to every one to do it more often, ſo it be by the adviſe of his ſpiri-

ſpiritual direcſtour, for his great profit, and the greater edification of others. And as it is lawful for every one to chuſe for his Confeſſour him, whom he conceiveth to doe him moſt good in the help of his conſcience, ſo it is convenient that he have but one certain, and ordinary Confeſſour.

3. Every one in the morning immediately after his ordinary vocal devotions, or elſe immediately before them ſhall ſpend one quarter of an hour in *Mental Prayer*, taking for his Meditation ſome point

point of the life, or Paſ
ſion of our Bleſſed Sa
viour, according to th
order of the *Roſary*, o
the benefits of God, o
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which are called th
Quatuor Noviſſima. Fo
which end it will b
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this exerciſe in the mor
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tain time, he may doe it in the evening before ſupper, or at ſome other hour.

4. Every one ſhall ſay every day ſeven P*aters* and as many *Aves*, in honor of the ſeven Joys of our moſt Bleſſed Lady, that ſhe may obtain for us the ſeven gifts of the holy Ghoſt, and his holy grace. He ſhall alſo dayly pray for his own ſalvation and perfection: for the help of ſinners, the exaltation of the holy Church, for the *Popes* Holineſs, and for all the ſtate of the ſecular Clergy; and all the Orders of Religious:

gious: For our Countrey, and the Conversion thereof: For the health and happy state of all Kings and Magistrates, beseeching God to give them true light and grace, and that they may continue and grow in their goodness, and favour towards their Catholick subjects: For the increase also of the *Sodality*, and of the honour of the most Blessed Virgin: For all them who are in mortal sin, or in dissention: and for all the Souls of the faithful departed.

5. On Saturday they shall moreover say the Lea-

Letanies of our most Blessed Lady of *Loreto*, with the Hymn *O Gloriosa Domina*, and the versicles and prayer of the *Immaculate Conception*. All are to hear Mass as near as they can every day; though it be not holy-day, and when by reason of some necessity, or hinderance of moment they cannot do it, let them in lieu thereof perform some other devotion, with reference to the holy Sacrifice, and so assist and even communicate also spiritually. And in time of Mass they must procure

to be attentive, and be
have themſelves with a
reverence, both exter
our and interiour.

6. Upon holy daye
eſpecially, and days o
our moſt Bleſſed Lad
they muſt attend t
ſuch exereiſes of devo
ton, as may renew the
ſpirit, and increaſe the
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holy things, ſpendin
more time in Praye
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Office of our Bleſſed L
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tions; theſe being da
which God hath par
cularly allotted for h
ſervic

ſervice. And after Even ſong they may again ſay the Letanies of our moſt Bleſſed Lady, as upon the Saturday, as was touched before.

7. Let every one accuſtome himſelf to make every evening before he go to reſt, the Examen of his conſcience, according to the five points contained in the general Examen.

8. Every one, according to the direction of his Confeſſour, muſt attend to the mortification of his paſſions, eſpecially of thoſe, wherewith he is ordinarily

moleſted; to which the uſe of the particular examen will greatly help: for it is ordained for the rooting out of vices and defects, as his ſaid Ghoſtly Father, or Directour will further inſtruct him; with whom it will be convenient to deal ſometime for this purpoſe out of Confeſſion.

9. Let every one dayly afford ſome time for the reading of ſome ſpiritual book, which is a great help to enable a man to make devout prayer; and is a furtherance to all virtuous exer-

exercises. And it will be convenient that every one take advise of his Ghostly Father, or directour by what books he may best benefit himself, and profit in virtue.

10. Let them procure to deal often with their Ghostly Father, or directour about the means to attain to solid and perfect virtue, of the ways how to know the temptations of our spiritual enemies, and how to overcome them, and of the means to perform the exercises of the *Sodality* with best profit of

themſelves and others; and in fine about ſuch things as may further themſelves and others in the ſervice of God.

11. Every moneth they muſt chuſe ſome one Saint of that moneth, towards whom they may dayly uſe ſome particular devotion, the better to obtain his help and aſſiſtance in all their ſpiritual and corporal neceſſities. And ſome one virtue alſo may be choſen, to which, through that moneth they will more particularly attend, and procure to ob-

obtain by practise, through the assistance of the most Blessed Virgin, and of the Saint whom they have chosen.

12. Moreover, upon some special high days, and whensoever they understand of any trouble, or urgent necessity of the Christian Commonwealth, especially of our Countrey, they may make spiritual offerings to our Blessed Saviour & his most holy Mother, and to the Saints, that they may be a means to mitigate the wrath of Almighty God, and to be our

patrons and interceſſours in thoſe neceſſities. Theſe offerings do conſiſt in faſtings, diſcipline, hair-cloaths, hard lodging, little ſleep, and other corporal auſterities, in confeſſing and communicating, in viſiting the ſick, and ſuch as are priſoners, in hearing Maſs, giving Alms, ſaying the Roſary, or Beads, or ſome particular office, in performing ſome vocal, or mental prayer extraordinary; in exerciſing of acts of Mortification, and of internal, or external virtue,

or

or works of pietv, and either for a moneth, or a week, or a day, or as every one with the advise of his directour, or Ghostly Father shall think best.

13. Upon the feast of the *Conception* of our Blessed Lady, being the principal Feast and Title of the *Sodality*, some few of them shall endeavour to assemble themselves together, to the end, that with greater solemnity they may observe that day. Upon which they may renew their purpose of particular service and

devotion to the moſt Bleſſed Virgin, and have ſome ſpiritual exhortation, or conference made to them, if the time and place will permit, or uſe ſome other means to imploy that day in holy exercises.

CHAP.

CHAP. III.

What those of the Sodality are to observe towards one another.

LEt them procure to love each other with true and sincere affection in our Lord; and chiefly to maintain peace and concord among themselves, that is, among all such as they shall understand to be of the *Sodality*, and remain united to one another with that strait bond of Charity, which be-

beſeemeth true Children of the moſt Bleſſed Virgin, and Members of ſuch a Congregation, flying from the leaſt occaſion of diſunion. And when by frailty any thing ſhall fall out between them, or any difference, or ſuite for intereſt of goods, or honour, or ſuch like cauſes ſhould happen, they muſt be ready by way of arbitrement, or comprimiſe, to come to agreement with all poſſible ſpeed and love.

2. When any of the *Sodality* ſhall fall into ſickneſs, impriſonment,

or

or other misfortune of moment, ſpiritual, or temporal, they, who underſtand thereof, muſt take care that they have ſuch help and aid, and comfort, as my be convenient both for their corporal and ſpiritual relief, which may be done either by means of their Directour, or by ſome one, or two principal men of the *Sodality*, who may have ſome ſuch Charitable offices particularly recommended to their care.

3. Becauſe here in *England* in time of trouble

trouble, it is not ſo eaſie to have notice of all ſuch as die Members of this *Sodality*, therefore every one ſhall ſay every Evening before he go to bed, three *Paters*, and three *Aves*, and a *De profundis*, with the Prayer of the dead for them of the *Sodality*, who are departed, and for them that lie a dying. They ſhall alſo every moneth ſay their Beads, or the Office of the dead for the ſame intention: and when they ſhall particularly underſtand of the deceaſe of any one of the

Sodality,

Sodality, they may according to their devotion apply ſuch other prayers, or Maſſes for them, as their Charity, and the love which they bear to the *Sodality*, and to the moſt Bleſſed Virgin ſhall move them to. Upon All-ſouls day they ſhall alſo be mindful of them, with ſome particular devotions.

CHAP.

CHAP. IV.

What they of the Sodality *are to observe towards their Neighbour.*

LEt them not only fly from all evil company, and all manner of occasions which may bring peril to their Souls, as gaming, dissolute places, procuring to converse much with them who may be a help to them by their example, keeping themselves from all unbeseeming speeches; from

from ſcandalous murmurings and detractions, eſpecially of ſuch as are Magiſtrates, either ſpiritual, or temporal, and from other faults which do, beſides the offence of God diminiſh the good name and credit of the *Sodality*; but let them alſo endeavour, as occaſion may ſerve, to draw others from the like miſchiefs, and to be very exemplar both in their words and deeds, to the edification of their Neighbour. And withall let them not be wanting with charitable adviſe

adviſe to exhort others to virtue and integrity of life; to frequent the Sacraments, to uſe Meditation and mental prayer, which are exerciſes ſo profitable for the good of Souls. And finally let them imploy themſelves willingly in the ſervice and help of their Neighbour, as well ſpiritually as temporally.

2. They of the *Sodality* muſt not content themſelves, that themſelves be well inſtructed in Chriſtian doctrine and Catechiſm, but they muſt alſo procure that

that all their family likewiſe know the ſame, as well their kindred & Children, as alſo their ſervants and retainers, to whom they muſt procure and afford convenient time and means to learn it, and to ſatisfie all other Obligations of Chriſtian duty; as at leaſt to hear Maſs every Sunday and Holy day, as near as may be, to confeſs, and communicate at their appointed times, exhorting them to do it often in the year, and generally to obſerve the Commandements of God,

God, and of the holy Church; providing after the beſt manner poſſible, that in their houſes the Divine Majeſty be not offended in any kind, and that there be no occaſion thereof.

3. They muſt with prudence and diſcretion obſerve ſuch accidents as happen where they live, and are wont to give occaſion of diſcord and diſſention. To the end that either by themſelves, or their directour, they may prevent, and cure all ſuch inconveniences in time

time, keeping always in memory those words of our Blessed Saviour, *Beati Pacifici, quoniam filii Dei vocabantur.* And that it was the peculiar office of the Son of God, when he came into this World to make peace, both betwixt the Divine Majesty and Man; and betwixt Man and Man. And they must be exceeding careful to handle this business with great charity and prudence, to the end that the difficulty be not increased, which ordinarily falleth out, if care be not used in so impor-

important, and ſo holy a work. Let them procure likewiſe to have by them ſome Treatiſe of fraternal love aud charity; ſpeaking of peace and concord with their Neighbours; of loving our enemies; of pardoning injuries; and rendring good for evil to our brethren. And let them make familiar unto themſelves, ſome pregnant and efficacious reaſons to induce men thereunto, whereof afterwards they may make uſe in occaſions and occurrences which ſhall arrive.

CHAP.

CHAP. V.

What they are to doe towards their Admission, who desire to be received into this Sodality.

WHosoever desireth to be admitted into this *Sodality*, conceiving highly of the benefit which he shall receive thereby through the particular protection of the most Blessed Virgin, and the virtuous exercises which shall be practised therein, shall have recourse

to,

to ſome Father of the Society of *JESUS*, who hath power in that behalf, and he muſt declare his deſire unto the ſaid Father, and withall his condition and manner of life, if otherwiſe he be not ſufficiently known. And the Father ſhall in like manner ſignifie unto him, what will be required of him in his life and converſation, after he hath made himſelf a Member thereof, according to the former Rules, and ordinary practiſe of the *Sodality*. To the end, that upon due

due consideration on both sides, that may be done which may be most for the glory of Almighty God.

2. If after some time of trial, or deliberation it be thought convenient to admit him, he must be admonished to prepare himself to make a general Confession of his whole life, or if he have already made such a Confession, it will be sufficient to make another, beginning from the time of his last general Confession. And for this purpose he may chuse what Ghostly Fa-

ther he shall best like for the satisfaction of his own conscience. And it would be very profitable for him to mark for some few days the spiritual exercises of the Society of JESUS, instituted by the Blessed Father St. *Ignatius*, founder of the same Society, if he feel himself inclined thereunto, & if occasion do serve, according to the advise, which the Father of the Society, with whom he dealeth, may impart.

3. When he shall have made his general Confession, and sufficiently

ently ſatisfied the Father concerning the performance thereof, he ſhall kneeling reverently at the foot of the Altar, either before, or after Maſs, or at ſome other convenient time, according to advice pronounce the ordinary Prayer of the *Sodality*, accompanying his words with reverent affections towards the Bleſſed Virgin: And with fervent deſires he muſt hope by her means to become a perfect ſervant of God, and her bleſſed Son, our Lord and Savior *Jeſus Chriſt*.

4. The prayer which is ordinarily uſed for this purpoſe is this: *Sancta Maria, Mater Dei & Virgo: Ego te hodie in Dominam, & Patronam, & Advocatam eligo, ac firmiter ſtatuo ac propono*, &c.

O holy Mary, *Virgin* and *Mother of God*, I do this day chuſe thee for my *Lady*, *Patroneſs*, and *Advocate*, and I firmly determine and propoſe never to forſake thee, nor ever to do, or ſay any thing againſt thee; nor to ſuffer any thing to be done againſt thy honour

nour by those that be under my charge. Therefore I humbly beseech thee, to receive me for thy perpetual servant; be present unto me in all my actions; and forsake me not in the hour of my death. Amen.

5. After this let him account himself a Member of this *Sodality*, which is instituted for the more particular service of God, the honour of our Blessed Lady, and the more solid profit of his own Soul: and therefore he must from that time

forwards more diligently frequental exercises of devotion towards God, and of Charity towards his Neighbour: in all things he must be making the most Blessed *Virgin* a means to compass his holy desires, and to further his endeavours, as having taken her for his especial *Patroness*, and his chief *Defender* under God, and for his most excellent *Mother*.

6. All are to have these Rules, and now and then they may renew the memory of them. For though it be

be not intended that any, who ſhall fail in the obſervance thereof, ſhould incur thereby any ſort of ſin, even venial: yet by obſerving them, beſides the help which he ſhall have towards a true ſpiritual life, he ſhall moreover greatly increaſe his merit in the ſight of God, and of his moſt glorious *Mother*. The ſame is to be underſtood of the offering, which he maketh of himſelf at his firſt enterance, by the prayer of the *Sodality*, and ſuch other ſpiritual offerings as are

mentioned in the ſecond Chapter of Num. 12, viz. that they are not vows, but only devout purpoſes, by the careful performance whereof they greatly merit in the ſight of Almighty God, to whom be glory and praiſe for ever.

CHAP.

CHAP. VI.

Of the indulgences which may be gained by those of this Sodality.

1. BY confessing and communicating upon the day of their admittance into this *Sodality*, they gain a plenary indulgence.

2. They have also a plenary indulgence at their departure out of this life.

3. By confessing and communicating upon the insuing Feasts, they

gain so many plenary indulgences, to wit, upon the Feast of the immaculate Conception of our Blessed *Lady*, which is the Titular Feast of this *Sodality*. Also upon Christ-mass day. Upon Ascension day. Upon the Feast of the Annunciation. Upon the Nativity of our Blessed *Lady*. And Upon her Glorious assumption.

They also gain one years indulgence, as often as they shall do any of the things following.

1. BY accompanying the dead bodies of any of this *Sodality*, or of any other Faithful Christian to burial.

2. Being detained by sickness, or otherwise so hindred that they cannot be present at the said burial by saying a *Pater* and *Ave*, for the Soul of the departed.

3: By being present at

at any, either publick or private Congregation of the ſaid *Sodality*.

4. By being preſent at the Divine Office.

5. By being preſent at any ſpiritual Conference, or Exhortation.

6. By being occupied, or imployed in any pious Office, or buſineſs belonging to this *Sodality*.

7. By being preſent at Maſs, on working days.

8. By examining diligently his Conſcience

at

at night, before he go to bed.

9. By visiting the poor that are sick, either those of the *Sodality*, or others.

10. By visiting and comforting those who are in prison.

11. By making peace and reconciling enemies.

12. And lastly, by saying seven *Pater nosters*, and seven *Aves*, upon the days of the holy Stations, throughout the whole year, they gain all those indulgences, which they should gain if in person they

they did visit the designed Churches, within and without the Walls of *Rome*.

The

The Letanies of our Bleſſed Lady of Loreto.

LOrd have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven, Have mercy upon us.
God the Son Redeemer

mer of the World,
Have mercy upon us.
God the Holy Ghoſt,
Have mercy on us.
Holy Trinity one God,
Have mercy.
Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Chriſt,
Mother of Divine Grace.
Moſt pure Mother,
Moſt chaſt Mother,
Undefiled Mother,
Immaculate Mother,
Amiable Mother,
Admirable Mother,

} pray for us.

Mother

Mother of Creatour.
Mother of our Saviour,
Most prudent Virgin,
Venerable Virgin,
Renowned Virgin,
Potent Virgin,
Clement Virgin,
Faithful Virgin,
Mirrour of justice,
Seat of wisdom,
Cause of our gladness,
Spiritual Vessel,
Vessel of singular devotion,
Mystical Rose,

pray for us.

Tower

Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the weak,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,

pray for us.

Queen

Queen of Virgins, pray.

Queen of all Saints, pray.

Lamb of God that takeſt away the ſins of the world, Spare us, O Lord.

Lamb of God that takeſt away the ſins of the world, Hear us, O Lord.

Lamb of God that takeſt away the ſins of the world, Have mercy on us.

Chriſt hear us.

Chriſt graciouſly hear us.

Lord have mercy on us.

Chriſt

Chriſt have mercy on us.

Lord have mercy on us.

Our Father, *&c.*

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

Let us pray.

POur, O Lord, thy grace into our hearts: that we, who have known the Incarnation of Christ thy Son, the Angel declaring it, may by his passion and Cross, be brought to a glorious Resurrection: through the same Christ our Lord. *Amen.*

Vers. Let the Divine help always remain with us.

Resp. Amen.

The

The HYMNE.

O glorioſa Virginum.

O Glorious Virgin, thron'd on high
Above the Starry Canopy,
Thou feed'ſt that Babe with milky Breſt,
Who thee with life and motion bleſt.
What fatal *Eve* had ta'ne away,
Thou, with bleſt Offſpring, didſt repay:
Thou openeſt the coeleſtial Gate

To

To let in the Diſconſolate.

Thou art the Gate of heav'ns high King;
A ſhining court, whence light doth ſpring:
You ranſom'd Nations, jubilize,
That by a Maid to life you riſe.
Jeſu, be glory to thy Name,
Born of a Virgin; and the ſame
To th' Holy Ghoſt and Father be,
Through ages to eternity.
Amen.

V. God hath elected and pre-elected her.

R.

R. He hath made her dwell in his Tabernacle.

The prayer.

WE beſeech thee O Lord, beſtow the gift of thy heavenly grace on thy ſervants: that to whom the birth of the bleſſed Virgin hath been a beginning of health, the votive ſolemnity of her conception may yield increaſe of peace. Through our Lord.

A Recommendation to the Virgin Mary.

O My Lady, holy Mary, I recommend my ſelf, my Soul and my body into thy bleſſed truſt, and ſingular cuſtody, and into the boſom of thy mercy, this day, and dayly, and in the hour of my death; and I yield unto thee all my hope and conſolation, all my diſtreſſes and miſeries, my life and the end thereof,

that by thy moſt holy interceſſion, and by thy merits, all my works may be directed and diſpoſed, according to thine and thy Sons will. Amen.

The 129. Pſalm.

FRom the depths I have eryed unto thee, O Lord, Lord hear my voice.

Let thine ears be intent unto the voice of my Petition.

If thou wilt obſerve iniquities, O Lord, Lord, who ſhall ſuſtain it!

Becauſe with thee there is propitiation, and for thy Law I have expected thee, O Lord.

My Soul hath expected in his Word, my

Soul hath hoped in our Lord.

From the morning watch even until night, let Iſrael hope in our Lord.

Becauſe with our Lord there is mercy, and with him plentiful redemption.

And he ſhall redeem Iſrael from all his iniquities.

Eternal reſt give unto them, O Lord, and let perpetual light ſhine unto them.

V. From the gates of Hell.

R. Deliver my Soul, O Lord.

V.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

O God, the Creator and Redeemer of all the Faithful, give unto the Souls of thy ſervants, men and women, remiſſion of all their ſins, that through God's ſupplications, they may obtain the pardon which they have always wiſhed for.

O God the Creator, who liveth and reigneth, *&c.*

The seven Dolours of our Bleſſed Lady.

1. THe Circumciſion.
2. The flying into Egypt.
3. The loſſe of our Saviour for three days.
4. The departure of our Saviour to begin his bitter Paſſion.
5. Her meeting our Saviour, carrying his Croſs.
6. His Crucifying, with

with what paſſed upon the Croſs.

7. Her beholding him dead upon the Croſs on her ſacred lap, and at the Sepulcher.

The ſeven joys of our Bleſſed Lady.

AT the Nativity of our Bleſſed Saviour her Son.

2. At her Purification, and offering him in the Temple.

4. When ſhe found him in the Temple amongſt the Doctours.

4. At the marriage of *Cana* in *Galilee*, when he changed water into wine.

5. When he began to teach

teach and preach unto the people, with such fervour, and zeal, of their salvation.

6. At his Resurrection, and Triumph over death.

7. At his Ascension into Heaven, in presence of her self, and the Apostles.

The fifteen Myſteries of the Roſary.

The five joyful.

The Annunciation.
The viſitation.
The Nativity.
The Preſentation in the Temple.
The finding in the Temple.

The five ſorrowful.

THe praying in the Garden.
The whipping at the Pillar. The

The Crowning with Thorns.
The carrying of the Croſs.
The Crucifying and death of our Saviour.

The five Glorious.

The Reſurrection of our Lord.
The Aſcenſion.
The coming of the Holy Ghoſt.
The Aſſumption of our Bleſſed Lady.
Her Coronation and Exaltation above all the Quires of Angels:

The

The dayly examen of our Conscience, especially at night.

1. TO give God thanks for all benefits formerly received, and especially that present day.

2. To demand grace and true light, to know and hate our sins.

3. To call our Souls to account, wherein we may have that day offended God: having special consideration of such

ſuch defects whereunto we are moſt inclined.

4. To crave pardon humbly of God for all ſins and defects whereof we find our ſelves guilty.

5. To make a firm purpoſe through God's grace to avoid ſin hereafter, with intention to confeſſe thoſe wherein we have tranſgreſſed. Laſtly, ſay *Pater noſter, Ave Maria. Credo.*

The

The Particular examen to be made at three times, very neceſſary for the better diſpoſing, and ſearching into our ſelves.

THhe 1. in the morning, when aſſoon as we awake, we muſt purpoſe to keep a diligent watch that day over our ſelves, for the avoiding of ſome ſin, or imperfection which we are deſirous to amend.

The ſecond is at noon, when we muſt demand God's

God's grace, that we may remember how often we have fallen into that particular sin, or defect, and be more heedful hereafter. Then let us make our first examen, calling our Soul to account, and running over every hour of the day to that present, how often we have fallen thereinto: and let us make so many marks in the former line of the insuing Table. This done let us purpose to keep our selves more warily the rest of the day.

The third time shall be

be at night after ſupper, when we muſt make the ſecond examen, running over every hour from the former examination until that, calling to mind, and numbring the times wherein we have offended, making ſo many marks in the ſecond line of the Table mentioned before.

Four

Four additions very profitable for the more easie and speedy rooting out of any vice, or sin.

THe first is, that as often as we commit that particular sin, we be sorry for it from our heart, in witness whereof let us lay our hand upon our brest: which may be done at all times, without being perceived by others.

The second is, that at night we number and com-

compare the marks of both lines together, the former line being appointed for the first examen, and the latter for the second: and let us see, if from the former examen to the later, there haxe followed any amendment.

The third is, that we compare the examinations of the first and second day together, and mark whether any amendment hath been made.

The fourth is, that by comparing two weeks together, it may appear what amend-

ment

ment hath been made, or omitted.

It is also to be noted, that the first of the lines following which is longer then the rest, is appointed for the first day the secrnd is somewhat shorter for the second day, and so likewise for every day, shorter and shorter: It being meet that the number of our faults be daily diminished.

The

The manner how to offer up our selves every day to the B. Virgin Mary.

MOST B. Virgin Mary Mother of God, I N. N. a poor wretched sinner every way most unworthy to be accounted amongst the number of thy meanest Servants; yet trusting in thy great piety, and mercy, and desirous to serve and honour thee, do here in presence

ſence of my Angel-keeper and of the whole celeſtial Court of Saints, chooſe thee for my peculiar Lady, Patroneſs, and Mother: and I do moſt firmly purpoſe and promiſe henceforth to follow and ſerve thee diligently, and to indeavour alſo that others may do the like.

I do therefore moſt humbly beſeech thee moſt merciful Mother, by the bleſſed Paſſion of thy ſweet Son Ieſus, that thou wouldeſt vouchſafe to admit me into the number of thoſe, who have devoted themſelves

unto

unto thy Service. And that thou wouldeſt obtain for me grace of thy moſt dearly beloved Son, ſo to behave my ſelf in all my thoughts, words, and actions, that I may never do any thing, which may be diſpleaſing either to his, or thine eyes.

And I do alſo intreat thee, by that great love thou beareſt unto thy ſaid dear Son, my Lord and Saviour Jeſus Chriſt that thou wouldeſt vouchſafe to obtain for me true ſorrow of my ſins, a perfect keeping of Chaſtity, and all

thoſe

thoſe vertues wherewith thou didſt ſo highly pleaſe his divine Majeſty: and to direct my waies in thoſe paths which may be moſt agreable to his bleſſed will: and to be mindful of me, in the hour of my death. Amen. Bleſſed Virgin, Amen.

Sunday.——————

Munday.——————

Tueſday.——————

Wedneſday.——————

Thurſday.——————

Friday.——————

Saturday.——————

FINIS.